

SECTION 1

The Rise of Islam

Guide to Reading

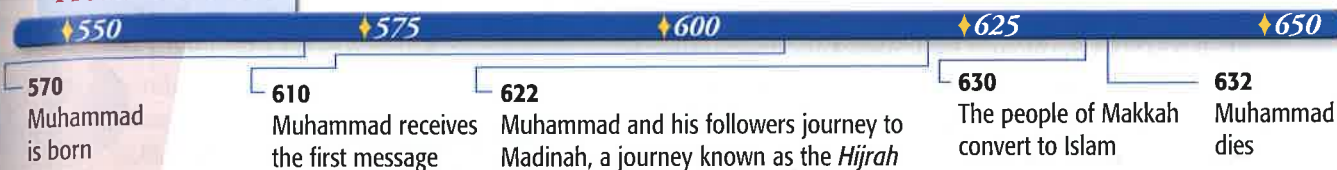
Main Ideas

- In the fifth and sixth centuries, the Arabian Peninsula took on a new importance as a result of the caravan trade.
- The religion of Islam arose in the Arabian Peninsula, and its prophet was a man named Muhammad.

Key Terms

sheikh, Quran, Islam, *Hijrah*, hajj, *shari'ah*

Preview of Events



People to Identify

Muhammad, Bedouins, Khadija, Muslims

Places to Locate

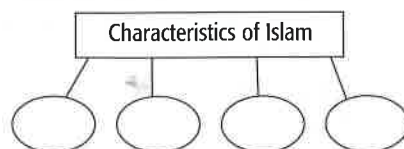
Arabian Peninsula, Makkah, Madinah

Preview Questions

1. What was the role of Muhammad in the spread of Islam?
2. What are the major beliefs and principles of the religion of Islam?

Reading Strategy

Summarizing Information Create a diagram like the one below to list the main characteristics of the Islamic religion. Your diagram can list more characteristics than this example.



Voices from the Past

Allah speaks to Muslims through the Quran:

“God had helped you at Badr, when you were a contemptible little band. So fear God and thus show your gratitude. Remember when you said to the Believers: ‘Is it not enough for you that your Lord helped you with 3,000 angels sent down? Yes, and if you remain firm and aright, even if the enemy should come against you here in hot haste, your Lord would help you with 5,000 angels on the attack.’”

— *Muhammad and the Origins of Islam*, F.E. Peters, 1994

From ancient times, Southwest Asia has been the site of great empires. In the seventh century, a new empire was being built by the Arabs—a people who believed that their efforts were aided by Allah.

The Arabs

Like the Hebrews and the Assyrians, the Arabs were a Semitic-speaking people who lived in the **Arabian Peninsula**, a desert land sorely lacking in rivers and lakes. The Arabs were nomads who, because of their hostile surroundings, moved constantly to find water and food for their animals.

Survival in such a harsh environment was not easy, and the Arabs organized into tribes to help one another. Each tribe was ruled by a **sheikh** (SHAYK) who was chosen from one of the leading families by a council of elders. Although each tribe was independent, all the tribes in the region were loosely connected to one another.



The Arabs lived as farmers and sheepherders on the oases and rain-fed areas of the Arabian Peninsula. After the camel was domesticated in the first millennium B.C., the Arabs populated more of the desert. They also expanded the caravan trade into these regions. Towns developed along the routes as the Arabs became major carriers of goods between the Indian Ocean and the Mediterranean, where the Silk Road ended.

Most early Arabs were polytheistic—they believed in many gods. The Arabs trace their ancestors to Abraham and his son Ishmael, who were believed to have built at **Makkah** (Mecca) the Kaaba (KAH•buh), a house of worship whose cornerstone was a sacred stone, called the Black Stone. The Arabs recognized a supreme god named **Allah** (*Allah* is Arabic for “God”), but they also believed in other tribal gods. They revered the Kaaba for its association with Abraham.

The Arabian Peninsula took on a new importance when political disorder in Mesopotamia and Egypt made the usual trade routes in Southwest Asia too dangerous to travel. A safer trade route that went through Makkah to present-day Yemen and then by ship across the Indian Ocean became more popular.

Communities along this route, such as Makkah, prospered from the increased caravan trade. Tensions arose, however, as increasingly wealthy merchants showed less and less concern for the welfare of their poorer clanspeople and slaves.

Reading Check Explaining Why did the communities on the Arabian Peninsula prosper?

The Life of Muhammad

Into this world of tension stepped **Muhammad**. Born in Makkah to a merchant family, he became an

A modern caravan in the Niger desert

orphan at the age of five. He grew up to become a caravan manager and married a rich widow named **Khadija**, who was also his employer.

Over time, Muhammad became troubled by the growing gap between what he saw as the simple honesty and generosity of most Makkans and the greediness of the rich trading elites in the city. Deeply worried, he began to visit the hills to meditate.

During one of these visits, Muslims believe, Muhammad received revelations from God. According to Islamic teachings, the messages were given by the angel Gabriel, who told Muhammad to recite what he heard.

Muhammad came to believe that Allah had already revealed himself in part through Moses and Jesus—and thus through the Hebrew and Christian traditions. He believed, however, that the final revelations of Allah were now being given to him.




Geography Skills

Islamic teachings and Muhammad's influence reshaped the geography and politics of the Arab world.

- 1. Interpreting Maps** Calculate the distance from Makkah to Yathrib.
- 2. Applying Geography Skills** Draw a new map, inserting the trade routes that passed through Makkah. What bodies of water did these routes link?



Out of these revelations, which were eventually written down, came the **Quran**, the holy book of the religion of **Islam**. (The word *Islam* means “peace through submission to the will of Allah.”) The Quran contains the ethical guidelines and laws by which the followers of Allah are to live. Those who practice the religion of Islam are called **Muslims**. Islam has only one God, Allah, and Muhammad is God’s prophet.

After receiving the revelations, Muhammad returned home and reflected upon his experience. His wife, Khadija, urged him to follow Gabriel’s message, and she became the first convert to Islam. Muhammad then set out to convince the people of Makkah of the truth of the revelations.  (See page 992 to read excerpts from *Muhammad’s Wife Remembers the Prophet* in the *Primary Sources Library*.)

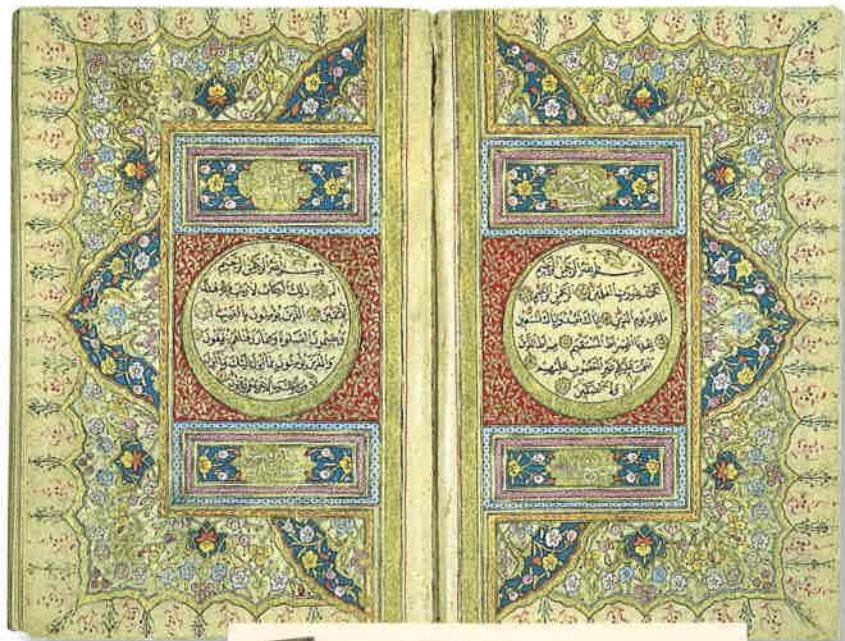
People were surprised at his claims to be a prophet. The wealthy feared that his attacks on corrupt society would upset the established social and political order. After three years of preaching, he had only 30 followers.

Muhammad became discouraged by the persecution of his followers, as well as by the failure of the Makkans to accept his message. He and some of his closest supporters left Makkah and moved north to Yathrib, later renamed **Madinah** (Medina; “city of the prophet”). The journey of Muhammad and his followers to Madinah is known as the **Hijrah** (HIH•jruh). The year the journey occurred, 622, became year 1 in the official calendar of Islam.

Muhammad soon began to win support from people in Madinah, as well as from Arabs in the desert, known as **Bedouins**. From these groups, he formed the first community of practicing Muslims.

Muslims saw no separation between political and religious authority. Submission to the will of Allah meant submission to his prophet, Muhammad. For this reason, Muhammad soon became both a religious and a political leader. His political and military skills enabled him to put together a reliable military force to defend himself and his followers. His military victories against the Makkans began to attract large numbers of supporters.

In 630, Muhammad returned to Makkah with a force of ten thousand men. The city quickly surrendered, and most of the townspeople converted to



Picturing History

This page from the Quran dates from the fourteenth century. The text is handwritten, and the pages are decorated with gold leaf. **How does this compare to current religious books you may have seen?**

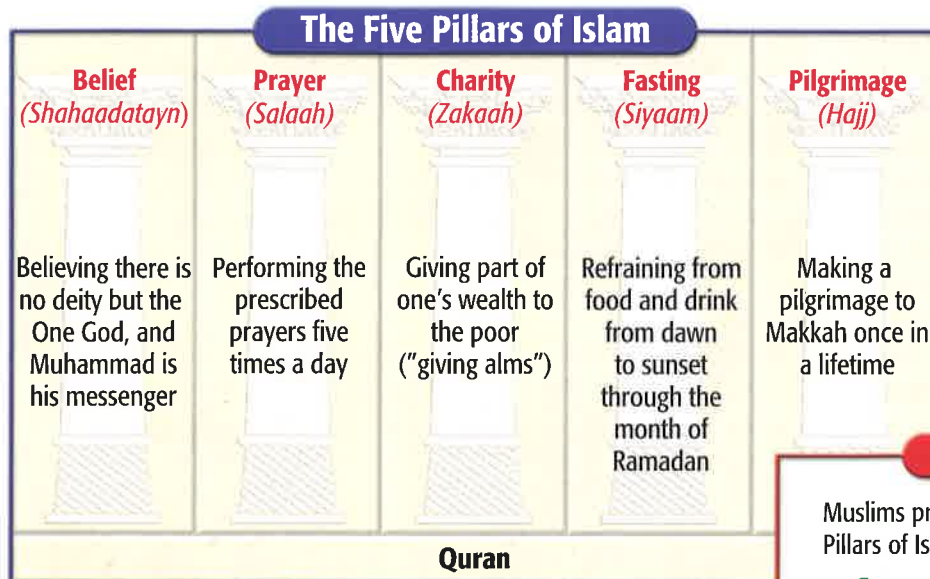
Islam. During a visit to the Kaaba, Muhammad declared it a sacred shrine of Islam. Two years after his triumphal return to Makkah, Muhammad died, just as Islam was beginning to spread throughout the Arabian Peninsula. All Muslims are encouraged to make a pilgrimage to Makkah, known as the **hajj** (HAJ), if possible.

 **Reading Check Identifying** What was the significance of the message given to Muhammad by Gabriel?

The Teachings of Muhammad

Like Christianity and Judaism, Islam is monotheistic. Allah is the all-powerful being who created the universe and everything in it. Islam emphasizes salvation and offers the hope of an afterlife. Those who desire to achieve life after death must subject themselves to the will of Allah.

Unlike Christianity, Islam does not believe that its first preacher was divine. Muhammad is considered a prophet, similar to Moses, but he was also a man like other men. Muslims believe that because human beings rejected Allah’s earlier messengers, Allah sent his final revelation through Muhammad.



Islam is a direct and simple faith, stressing the need to obey the will of Allah. This means practicing acts of worship known as the Five Pillars of Islam. The faithful who follow the law are guaranteed a place in an eternal paradise.

Islam is not just a set of religious beliefs but a way of life as well. After Muhammad's death, Muslim scholars developed a law code known as the *shari'ah* (shuh•REE•uh). It provides believers with a set of practical laws to regulate their daily lives. It is based on scholars' interpretations of the Quran and the example set by Muhammad in his life. The *shari'ah* applies the teachings of the Quran to daily life. It regulates all aspects of Muslim life including family life, business practice, government, and moral conduct.

Chart Skills

Muslims practice acts of worship called the Five Pillars of Islam.

- 1. Compare and Contrast** How do the Five Pillars of Islam differ from the Ten Commandments? How are they similar?
- 2. Describing** What behaviors are encouraged by the Five Pillars of Islam?

The *shari'ah* does not separate religious matters from civil or political law.

Believers are expected to follow sound principles for behavior. In addition to acts of worship called the Five Pillars, Muslims must practice honesty and justice in dealing with others. Muslims are forbidden to gamble, eat pork, drink alcoholic beverages, or engage in dishonest behavior. Family life is based on marriage.

✓ Reading Check Comparing How is Islam similar to Christianity and Judaism?

SECTION 1 ASSESSMENT

Checking for Understanding

- 1. Define** sheikh, Quran, Islam, *Hijrah*, hajj, *shari'ah*.
- 2. Identify** Allah, Muhammad, Khadija, Muslims, Bedouins.
- 3. Locate** Arabian Peninsula, Makkah, Madinah.
- 4. Describe** the importance of the *shari'ah* on the daily life of a Muslim.
- 5. List** the Five Pillars of Islam.

Critical Thinking

- 6. Discuss** What problems did Muhammad encounter while trying to spread the message of Islam?
- 7. Organizing Information** Create a chart like the one below showing the changes that Islam brought to the peoples of the Arabian Peninsula.

Early Arabs	Islam

Analyzing Visuals

- 8. Examine** the picture of the Quran on page 193 of your text. How does the design of this book reflect the importance of Muhammad's words?

Writing About History

- 9. Descriptive Writing** Imagine that you are a former Bedouin who now lives in Makkah. Write a letter to your Bedouin cousin describing how your life has changed since the move to the city.

SECTION 2

The Arab Empire and Its Successors

Guide to Reading

Main Ideas

- After Muhammad's death, his successor organized the Arabs and set in motion a great expansion.
- Internal struggles weakened the empire and, by the close of the thirteenth century, the Arab Empire had ended.

Key Terms

caliph, jihad, Shiite, Sunni, vizier, sultan, mosque

People to Identify

Abu Bakr, Mu'awiyah, Hussein, Harun al-Rashid, Saladin

Places to Locate

Syria, Damascus, Baghdad, Cairo

Preview Questions

1. What major developments occurred under the Umayyads and Abbasids?
2. Why did the Umayyad and the Abbasid dynasties fall?

Reading Strategy

Compare and Contrast Use a chart to compare and contrast the characteristics of the early caliphs with the caliphs of the Umayyad and Abbasid dynasties.

Early Caliphs	Caliphs of the Umayyad and Abbasid dynasties

Preview of Events

600	700	800	900	1000	1100	1200	1300
632 Abu Bakr becomes the first caliph	732 Arab forces are defeated at the Battle of Tours	750 The Abbasid dynasty comes to power		1055 The Seljuk Turks capture Baghdad and take command of the Abbasid Empire		1258 The Abbasid dynasty comes to an end	

Voices from the Past

After the death of Muhammad, a caliph became the secular and spiritual leader of the Islamic community. As the empire grew, caliphs became more like kings or emperors, as described by this thirteenth-century Chinese traveler:

“The king wears a turban of silk brocade and foreign cotton stuff. On each new moon and full moon he puts on an eight-sided flat-topped headdress of pure gold, set with the most precious jewels in the world. His robe is of silk brocade and is bound around him with a jade girdle. On his feet he wears golden shoes. . . . The king's throne is set with pearls and precious stones, and the steps of the throne are covered with pure gold. The various vessels and utensils around the throne are of gold or silver, and precious pearls are knotted in the screen behind it. In great court ceremonies the king sits behind this screen.”

— *Chau Ju-Kua: His Work on the Chinese and Arab Trade in the Twelfth and Thirteenth Centuries*, Fredrick Hirth and W.W. Rockhill, trans., 1966

The jewels and finery of the Arab rulers were indications of the strength and power of the growing Arab Empire.

Creation of an Arab Empire

Muhammad had been accepted as both the political and religious leader of the Islamic community. The death of Muhammad left his followers with a problem: Muhammad had never named a successor. Although he had several daughters, he

had left no son. In a male-oriented society, who would lead the community of the faithful?

Shortly after Muhammad's death, some of his closest followers chose **Abu Bakr** (uh•BOO BA•kuhr), a wealthy merchant and Muhammad's father-in-law, to be their leader. He was named **caliph** (KAY•luhf), or successor to Muhammad.

Arab Conquest Under Abu Bakr's leadership, the Islamic movement began to grow. As the Romans had slowly conquered Italy, so also the Muslims expanded over Arabia, and beyond.

Muhammad had overcome military efforts by the early Makkans to defeat his movement. The Quran permitted fair, defensive warfare as **jihad** (jih•HAHD), or "struggle in the way of God." Muhammad's successors expanded their territory.

Unified under Abu Bakr, the Arabs began to turn the energy they had once directed toward each other against neighboring peoples. At Yarmuk in 636, the Arab army defeated the Byzantine army in the midst of a dust storm that enabled the Arabs to take their enemy by surprise. Four years later, they took control

of the Byzantine province of **Syria**. By 642, Egypt and other areas of northern Africa had been added to the new Arab Empire. To the east, the Arabs had conquered the entire Persian Empire by 650.

The Arabs, led by a series of brilliant generals, had put together a large, dedicated army. The courage of the Arab soldiers was enhanced by the belief that Muslim warriors were assured a place in Paradise if they died in battle.

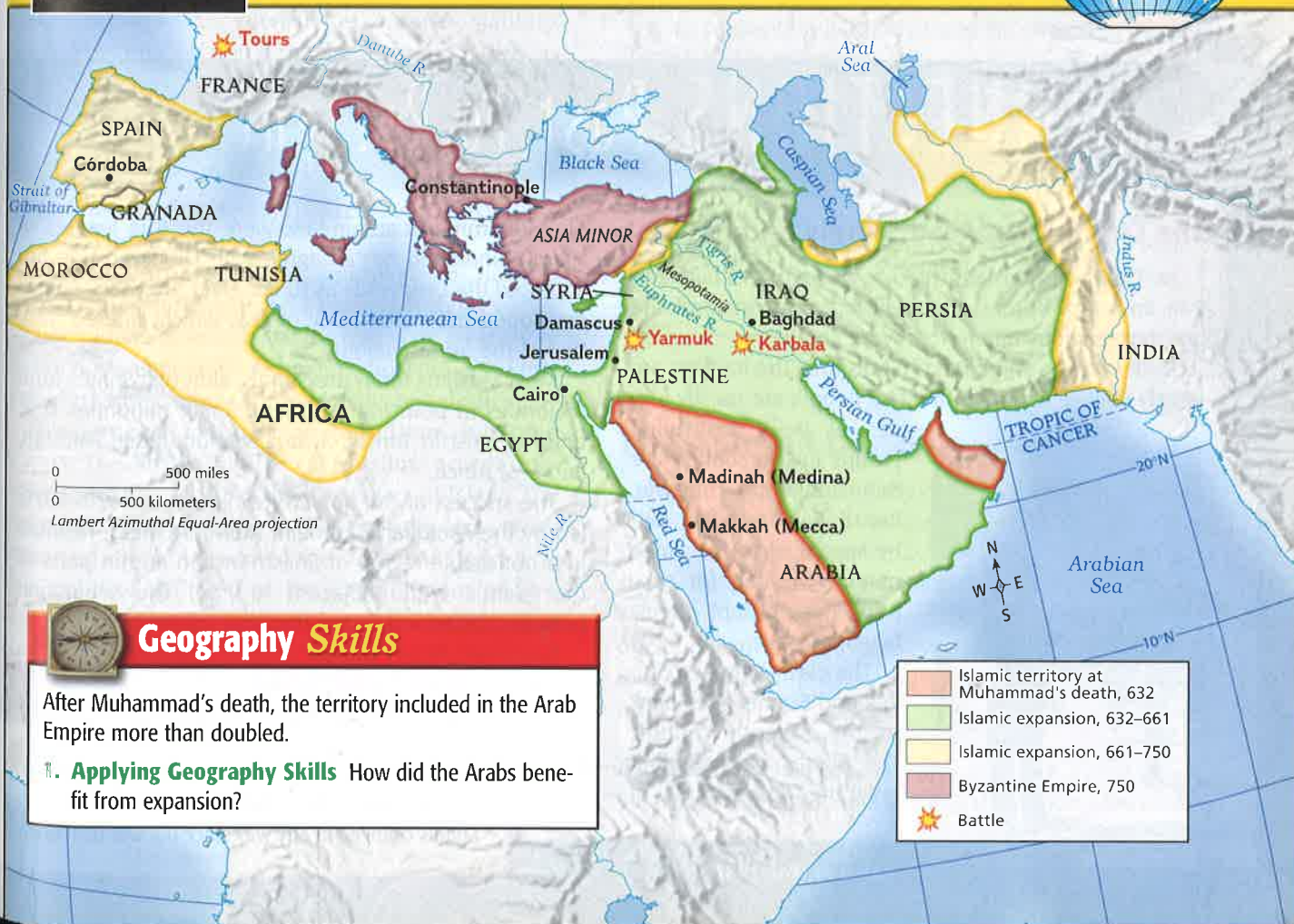
Arab Rule Early caliphs ruled their far-flung empire from Madinah. After Abu Bakr died, problems arose over who should become the next caliph. There were no clear successors to Abu Bakr, and the first two caliphs to rule after his death were assassinated. In 656, Ali, Muhammad's son-in-law, was chosen to be caliph, but he too was assassinated after ruling for five years.



Web Activity Visit the *Glencoe World History* Web site at wh.glencoe.com and click on **Chapter 6—Student Web Activity** to learn more about the practice of hajj.



Spread of Islam, 632–750



In the conquered territories, Arab administrators were quite tolerant, sometimes even allowing local officials to continue to govern. The conquered people were not forced to convert to Islam. Those who chose not to convert were required only to be loyal to Muslim rule and to pay taxes.

✓ Reading Check Identifying Who was the first caliph to unify the Arabs and begin an expansionist movement?

The Umayyads

TURNING POINT In this section, you will learn how Arab forces were defeated by the Frankish army at the Battle of Tours in 732. While Spain remained under Muslim rule, this battle marked the end of Arab expansion into Europe.

In 661, the general **Mu'awiyah** (moo•UH•wee•uh), the governor of Syria and one of Ali's chief rivals, became caliph. He was known for one outstanding virtue: he used force only when absolutely necessary. As he said, "I never use my sword when my whip will do, nor my whip when my tongue will do."

Mu'awiyah moved quickly to make the office of caliph, called the caliphate, hereditary in his own

family. In doing this, he established the **Umayyad** (oo•MY•uhd) **dynasty**. He then moved the capital of the Arab Empire from Madinah to **Damascus**, in Syria.

Umayyad Conquests At the beginning of the eighth century, Arab armies conquered and converted the **Berbers**, a pastoral people living along the Mediterranean coast of northern Africa.

Around 710, combined Berber and Arab forces crossed the Strait of Gibraltar and occupied southern Spain. By 725, most of Spain had become a Muslim state with its center at Córdoba. In 732, however, Arab forces were defeated at the Battle of Tours in Gaul (now France). Arab expansion in Europe came to a halt.

In 717, another Muslim force had launched an attack on Constantinople with the hope of defeating the Byzantine Empire. The Byzantines survived, however, by destroying the Muslim fleet. This created an uneasy frontier in southern Asia Minor between the Byzantine Empire and the Islamic world.

The Arab advance had finally come to an end, but not before the southern and eastern Mediterranean parts of the old Roman Empire had been conquered. Arab power also extended to the east in Mesopotamia and Persia and northward into central Asia.



CONNECTIONS Past To Present

The Conflict between Sunnis and Shiites

In 1980, a brutal and bloody war erupted between Iran and Iraq. Border disputes were one cause of the war, but religious differences were another.

Both Iranians and Iraqis are Muslims. The Iranians are largely Shiites. Although the Iraqi people are mostly Shiites as well, the ruling groups in the country are Sunnis. During the war, Iran hoped to defeat Iraq by appealing to the Shiite majority in Iraq for support. The attempt largely failed, however.

The clash between Shiites and Sunnis goes back to the seventh century. The Shiites believed that only the descendants of

Ali, Muhammad's son-in-law, were the true leaders of Islam. Sunnis did not all agree with Umayyad rule but accepted the Umayyads as rulers. Over the years, Shiites developed their own body of law, which differed from that of the Sunni majority.

Most Muslims today are Sunnis, although Shiites form majorities in both Iran and Iraq. Shiite minorities continue to exist in Turkey, Syria, Lebanon, India, Pakistan, and east Africa.

The success of the Iranian Revolution in 1978–1979, led by the Ayatollah Khomeini (koh•MAY•nee), resulted in a noticeable revival of Shiism in Iran and in parts of the Islamic world adjacent to Iran. The separation between Shiite and Sunni Muslims still exists.

Comparing Past and Present

Research the current relationship between Iraq and Iran. Has the conflict between the Shiites and the Sunnis changed in any way since the war of 1980?



Iran-Iraq War, 1981

Abbasid Empire, 800



Geography Skills

The Abbasid dynasty lasted 500 years and saw a period of rising prosperity as Baghdad became the center of an enormous trading empire.

- 1. Interpreting Maps** What factors influenced the placement of the Abbasid capital?
- 2. Applying Geography Skills** Compare this map to the one on page 160 showing the Roman Empire at its height. Identify the geographic factors that would have influenced the expansion of both empires. Create a Venn diagram to compare and contrast the geography of the Roman and the Abbasid Empires.

A Split in Islam In spite of Umayyad successes, internal struggles threatened the empire's stability. Many Muslims of non-Arab background, such as Persians and Byzantines, did not like the way local administrators favored the Arabs.

An especially important revolt took place in present-day Iraq early in the Umayyad period. It was led by **Hussein** (hoo•SAYN), second son of Ali—the son-in-law of Muhammad.

Hussein encouraged his followers to rise up against Umayyad rule in 680. He set off to do battle, but his soldiers defected, leaving him with an army of 72 warriors against 10,000 Umayyad soldiers. Hussein's tiny force fought courageously, but all died.

This struggle led to a split of Islam into two groups. The **Shiite** (SHEE•YT) Muslims accept only the descendants of Ali as the true rulers of Islam. The **Sunni** (SU•NEE) Muslims did not all agree with Umayyad rule but accepted the Umayyads as rulers. This political split led to the development of two branches of Muslims that persists to the present. The Sunnis are a majority in the Muslim world, but most of the people in Iraq and neighboring Iran consider themselves to be Shiites.

Reading Check Evaluating What weakness in Arab rule led to revolts against the Umayyads?

The Abbasid Dynasty

Resentment against Umayyad rule grew. As mentioned, non-Arab Muslims resented favoritism shown to Arabs. The Umayyads also helped bring about their own end by their corrupt behavior. In 750, Abu al-Abbas, a descendant of Muhammad's uncle, overthrew the Umayyad dynasty and set up the **Abbasid** (uh•BA•suhd) **dynasty**, which lasted until 1258.

Abbasid Rule In 762, the Abbasids built a new capital city at **Baghdad**, on the Tigris River, far to the east

of the Umayyad capital at Damascus. The new capital was well placed. It took advantage of river traffic to the Persian Gulf and was located on the caravan route from the Mediterranean to central Asia.

The move eastward increased Persian influence and encouraged a new cultural outlook. Under the Umayyads, warriors had been seen as the ideal citizens. Under the Abbasids, judges, merchants, and government officials were the new heroes. All Muslims, regardless of ethnic background, could now hold both civil and military offices. Many Arabs began to intermarry with conquered peoples.

The Abbasid dynasty experienced a period of splendid rule during the ninth century. Best known of the caliphs of the time was **Harun al-Rashid** (ha•ROON ahl•rah•SHEED), whose reign is often described as the golden age of the Abbasid caliphate. Harun al-Rashid was known for his charity, and he also lavished support on artists and writers. His

son al-Ma'mun (ahl•mah•MOON) was a great patron of learning. He supported the study of astronomy and created a foundation for translating classical Greek works.

This was also a period of growing prosperity. The Arabs had conquered many of the richest provinces of the Roman Empire, and they now controlled the trade routes to the East. Baghdad became the center of an enormous trade empire that extended into Asia, Africa, and Europe, greatly adding to the riches of the Islamic world.

Under the Abbasids, the caliph began to act in a more regal fashion. The bureaucracy assisting the caliph in administering the empire grew more complex as well. A council headed by a prime minister, known as a **vizier**, advised the caliph. The caliph did not attend meetings of the council but instead sat behind a screen listening to the council's discussions and then whispered his orders to the vizier.

Opposing Viewpoints

How did the Arab Empire Succeed?

During the early eighth century, the Muslims vastly extended their empire. Their swift conquest of Southwest Asia has intrigued many historians. Was their success due to religious fervor or military strength; or, were there other reasons for their military victories that are not so obvious?

“They were aided by the weakness of the two contemporary empires, the Sassanian (Persian) and the Byzantine, which had largely exhausted themselves by their wars on one another. . . . Nor were these Arabs simply zealots fired by the ideal of a Holy War. They were by long tradition tough fighters, accustomed to raiding out of hunger and want; many or perhaps even most of them were not ardent followers of Mohammed. Yet there can be little question that what got the Arabs started, and kept them going, was mainly the personality and the teaching of the Prophet.”

—Herbert J. Muller, 1958
The Loom of History

“Perhaps . . . another kind of explanation can be given for the acceptance of Arab rule by the population of the conquered countries. To most of them it did not much matter whether they were ruled by Iranians, Greeks or Arabs. Government impinged for the most part on the life of cities and . . . city-dwellers might not care much who ruled them,

Decline and Division Despite its prosperity, all was not well in the empire of the Abbasids. There was much fighting over the succession to the caliphate. When Harun al-Rashid died, his two sons fought to succeed him, almost destroying the city of Baghdad.

Vast wealth gave rise to financial corruption. Members of Harun al-Rashid's clan were given large sums of money from the state treasury. His wife was reported to have spent vast amounts on a pilgrimage to Makkah.

The process of disintegration was helped along by a shortage of qualified Arabs for key positions in the army and the civil service. As a result, caliphs began to recruit officials from among the non-Arab peoples within the empire, such as Persians and Turks. These people were trained to serve the caliphs, but gradually they also became a dominant force in the army and the bureaucracy.

Eventually, rulers of the provinces of the Abbasid Empire began to break away from the central authority

provided they were secure, at peace and reasonably taxed. The people of the countryside . . . lived under their own chiefs and . . . with their own customs, and it made little difference to them who ruled the cities. For some, the replacement of Greeks and Iranians by Arabs even offered advantages.”

—Albert Hourani, 1991
A History of the Arab Peoples

You Decide

1. Review the information presented in this section carefully. Using the material from the text and information obtained from your own outside research, explain why both of these viewpoints can be considered valid.
2. Compare the information given in the second excerpt to attitudes of other conquered peoples that you have read about. Do you believe that most people easily accept outside rule? What factors lead to acceptance and what factors lead to rebellion against outside rule?

and establish independent dynasties. Spain had established its own caliphate when a prince of the Umayyad dynasty fled there in 750. Morocco became independent, and a new dynasty under the Fatimids was established in Egypt, with its capital at **Cairo**, in 973. The Muslim Empire was now politically divided.

✓ Reading Check Describing What changes did the Abbasid rulers bring to the world of Islam?

The Seljuk Turks

The Fatimid dynasty in Egypt soon became the dynamic center of Islamic civilization. From their position in the heart of the Nile delta, the Fatimids played a major role in the trade passing from the Mediterranean to the Red Sea and beyond. They created a strong army by hiring non-native soldiers to fight for them. One such group was the Seljuk (SEHL•JOOK) Turks.

The **Seljuk Turks** were a nomadic people from central Asia. They had converted to Islam and prospered as soldiers for the Abbasid caliphate. As the Abbasids grew weaker, the Seljuk Turks grew stronger, moving gradually into Iran and Armenia. By the eleventh century, they had taken over the eastern provinces of the Abbasid Empire.

In 1055, a Turkish leader captured Baghdad and took command of the empire. His title was **sultan**—or “holder of power.” The Abbasid caliph was still the chief religious authority, but, after they captured Baghdad, the Seljuk Turks held the real military and political power of the state.

By the second half of the eleventh century, the Seljuks were putting military pressure on the Byzantine Empire. In 1071, the Byzantines foolishly challenged the Turks, and the Byzantine army was routed at Manzikert in modern-day eastern Turkey. The Turks now took over most of the Anatolian Peninsula. In desperation, the Byzantine Empire turned to the West for help.



✓ Reading Check Explaining How did the Seljuk Turks gradually replace the Abbasids?

The Crusades

The Byzantine emperor Alexius I asked the Christian states of Europe for help against the Turks. Because the Christian states and the Islamic world